or, if we regard only our normal surface existence,
Mind is the man,—for man is the mental being.
Memory is only one of the many powers and pro-
cesses of the Mind, which is at present the chief
action of Consciousness-Force in our dealings with
self, world and Nature.
Nevertheless, it is as well to begin with this
phenomenon of memory when we consider the
nature of the Ignorance in which we dwell; for it
may give the key to certain important aspects of our
conscious existence. We see that there are two
applications which the mind makes of its faculty
or process of memory, memory of self, memory of
experience. First, radically, it applies memory to
the fact of our conscious-being and relates that to
Time. It says, "I am now, I was in the past, I shall
therefore be in the future, it is the same I in all
the three ever unstable divisions of Time." Thus
it tries to render to itself in the terms of Time an
account of that which it feels to be the fact, but
cannot know or prove to be true, the eternity of
the conscious being. By memory Mind can only
know of itself in the past, by direct self-awareness
only in the moment of the present, and it is only

by extension of and inference from this self-
awareness and from the memory which tells us that
for some time awareness has been continuously
existent that mind can conceive of itself in the future.
The extent of the past and the future it cannot fix;
it can only carry back the past to the limit of its
memory and infer from the evidence of others and